

POETRY.

THE FATHER TO HIS MOTHERLESS CHILDREN.

Come, ye dearer to my side, My little smother flock, And I will tell of him who brought Pure water from the rock;

Ye weary, precious, ones, your eye Are wandering far and wide; Think you of her who knew so well Your tender thoughts to guide?

'Tis time to sing your evening hymn, My youngest infant dove; And press the velvet cheek to mine, And learn the lay of love.

Alas! how lamentable that there are those who in order to gratify a depraved taste can take pleasure in torturing and destroying almost every living thing that breathes—the little forest warbler not excepted.

RELIGIOUS.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Abstract of the twenty-eighth Annual Report.

[Continued.]

DOMESTIC DEPARTMENT.

MISSIONS TO THE MARATHAS.

BOMBAY.—D. O. Allen, missionary; Elijah A. Webster, printer; George W. Hubbard, Teacher; Mrs. Webster, Mrs. Hubbard.

ALLAHABAD.—Cyrus Stone, missionary; and wife.—A. F. Fowceea, native helper.

AMRITSAR.—George W. Boggs, and Henry Ballantyne, missionary; Amos Abou, Teacher, and their wives.—Dajecba, native helper.

MALCOLM PAITH.—Alton Graves, missionary, and wife, and Miss Orpah Graves.

JALNA.—B. Mungler, missionary and wife. On a visit to the United States.—Miss Cynthia Farmer, Teacher.

(3 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers.—total, 21.)

Important changes have been made the past year, in the internal arrangements of the mission. The chief force of the mission has been thrown more inland.

Mr. Allen has the principal editorial care of the printing establishment at Bombay. The seminary is to be at Ahmednugur.

Allahabad is a new station in the Concan in the midst of the schools which have long been there.

Jalna, in the dominions of the Nizam, a Mohammedan prince nominally independent. Malcolm Paith is a health station where Mr. Graves prosecutes his translations.

The Mahratra printing, from January 1st to September 30, 1836, amounted to 42,750 copies, and 3,301,400 pages.

The Mahratra pages printed from the beginning, are 21,809,850. Mr. Webster, the printer, has cut and cast a new improved fount of Mahratra type.

Near the close of last year, Messrs. Stone and Mungler visited Jalna, preparatory to the commencement of a new station there.

It is not certain that a missionary will be allowed by the Nizam to reside there permanently. No report has been received concerning the condition of the schools last year.

The number, the year before, was forty containing 1,620 scholars. At the last annual meeting of the mission arrangements were made for increasing its efficiency in nearly all the departments of labor.

The Committee are expecting to send out a reinforcement as soon as the adequate means are furnished.

MADRAS.—Miron Winslow, and John Scudder, M. D., missionaries, and their wives.

(1 station; 2 missionaries, and 2 female assistant missionaries.—total, 4.)

The leading object of this mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books in the Tamil language.

Mr. Winslow, and Dr. Scudder, removed to this place with their families from the Ceylon mission about a year ago, to commence the mission; but the committee, for want of funds have not yet been able to send them a printing establishment.

MADRAS.—Daniel Poor, William Todd, and J. J. Lawrence, missionaries, and their wives. Thirteen native helpers.

DINDIGAL.—Robert O. Dwight, missionary, and wife.—Five native helpers.

Stations not known.—Henry Cherry, Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, Physician and their wives.

(2 stations; 10 missionaries, 1 physician, 11 female assistants missionaries, and 18 native helpers; total, 40.)

Mr. and Mrs. Poor, who have long been members of the Ceylon mission, removed to Madras early last year.

Mr. and Mrs. Eckard have been re-united to the Ceylon mission. Mr. Hall, on account of his health, returned to this country.

Mr. and Mrs. Dwight joined the mission in April of last year. Mr. Todd has been united in marriage to Mrs. Woodward of the Ceylon mission.

Six missionaries and a physician, with their wives, embarked at Boston for this mission, Nov. 23rd, and arrived at Madras in March. Mr. Dwight commenced a station at Dindigal near the close of last year.

The schools connected with the mission are 30 in number, containing 1,214 pupils. A school of high character has been opened. Nearly half of the 18 native helpers are from the Seminary at Batticotta, in Ceylon.

This field is one of great extent and promise, and is so regarded by the mission.

MISSION TO CEYLON. TILLIPALLY.—Benjamin C. M. G. Missionary, and wife. Nine native helpers.

BATTICOTTA.—Henry R. Hosington and John M. Perry, missionaries; Nathan Ward, M. D., Physician; and their wives. On native preacher, and seventeen native helpers.

ODDYOVILLE.—Levi Spaulding, missionary, and wife. Seventeen native helpers.

PANDITERO.—Samuel Read Eckard, missionary, and wife. Five native helpers.

CHAVAGACHERY.—Samuel Hutchings, missionary, and wife. One native preacher, and eleven native helpers.

VARANY.—George H. Bphrop, missionary, and wife. Six native helpers.

Eight out stations. Twelve native helpers. (7 stations 9 out stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers; total, 91.)

In this mission there are 155 free schools, with 0,035 pupils, nearly one-tenth of whom are females; 37 pious schoolmasters; a female seminary, with 73 boarding scholars; 302 native members of the church in good standing; and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youth in the schools.

Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will here become Christians, that the mission has resolved no longer to give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamil language, 346,500 copies and 8,947,800 pages were printed the last year; making 14,785,400 pages from the beginning.

Three presses are in operation. This mission has been blessed with as many as seven gracious visitations, or revivals of religion, since its commencement. As a consequence of the sixth, 61 were added to the churches; and 77 as a consequence of the last.

MISSION TO SIAM. BANGKOK.—Stephen Johnson and Charles Robinson, missionaries; Dan B. Bradley, M. D., Physician and their wives.

(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries.—total, 6.)

The Siamese possess a country of almost unequalled fertility, and by immigration and otherwise, are rapidly increasing in numbers. They are rising, also, on the scale of civilization. They generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and of gaining access to all classes of the people.

Within three or four miles of our missionaries, there are a million of human beings, and the country is full of inhabitants. Mr. Johnson directs his labors chiefly to the Chinese, and Mr. Robinson to the Siamese.

The whole number of those who we have received medical aid from Dr. Bradley, is 2,200. They were of all classes, and from all parts of the country. Very many of them have carried away some knowledge of the gospel.

The mission has a printing establishment but no printer. The first and only Siamese tract they have is of eight pages, and contains a summary of the divine law and of the gospel. About 4,000 Siamese tracts have been circulated in Siam by different missionaries, from the beginning, and about 40,000 volumes in Chinese.

Sixteen or eighteen ordained missionaries, and five missionary physicians are required by the mission for Siam and its dependencies, and there are certainly reasons enough for sending them, if the means and men are furnished.

MISSION TO CHINA. CANTON.—Elijah C. Bridgman and Peter Parker, M. D., missionaries, S. Wells Williams, Printer, David Abel, Missionary, on a visit to the United States.

(1 station; 3 missionaries 1 printer.—total, 4.)

This mission has been sorely bereaved the past year by the death of Mr. Stevens, which took place at Singapore Jan. 5th. In one important respect at least Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. And they are gradually multiplying the means of assault upon the blind, atheistical superstitions of that great empire. Thirteen tracts new and

old, and a harmony of the Gospels, were sent down to Singapore, last year, to be printed. Mr. Bridgman is preparing a history of our own country, to be published by the Society of Diffusion of Useful Knowledge in China. Since the imperial edict consequent upon the voyages up the coast, no block printing can be done at Canton, and it has become difficult to exert a direct religious influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within the bounds of the empire, imparts a greater interest to the million of emigrants without these bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Mr. Bridgman has been requested by the Committee to withdraw from the editorial responsibility of the Chinese Repository; that work having accomplished its principal object in respect to the Christian community at home, and the present exigencies of the mission requiring that those who have a knowledge of the Chinese language should devote their whole time and strength to labors in that language.

MISSION TO SINGAPORE.

SINGAPORE.—Ira Tracy, James T. Dickson, Matthew B. Hopp, M. D., and Joseph S. Travelli, missionaries; Alfred North Printer; Mrs. Tracy M. S. Travelli, Mrs. North, Stephen Tracy, M. D., Physician, and wife temporarily stationed here.

(1 station; 4 missionaries, one of them a physician, 1 physician, 1 printer, 3 female assistant missionaries, and 1 native helper.—total, 10.)

Messrs. Hope and Travelli, and Doctor arrived at Singapore in December. The type foundry has the means of casting type in Malay, Bugis, Javanese, and Siamese. It has good founts of Malay and Bugis type, and a fount of Chinese metallic type on a somewhat limited scale. The establishment can easily be enlarged. Eleven Chinese block-cutters, a copyist, and eight or ten printers were employed the last year. Blocks for the revised New Testament were completed, and also for twelve tracts by Mr. Guzzloff, some of which were large. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

There is reason to apprehend that the proportion of intelligent readers in that part of the world, is smaller than has been supposed. Our seminary at Singapore will have to surmount very great difficulties, before it comes into successful operation.

Difficulties growing chiefly out of the extreme indifferance of parents to the education of their children, and to their fear of the religious influence which the seminary would exert upon them.

MISSION TO JAVA. ELLI DOTY Jacob Ennis, Elbert Nevins, and William Youngblood, missionaries, and their wives, and Miss Azuba C. Condit.

(4 missionaries, and 4 female assistant missionaries.—total, 8.)

These missionaries reached Batavia Sept. 15th, and immediately commenced the study of the Malay language. After three months, Messrs. Doty and Nevins began the study of Chinese. Permission has been received from the Government to reside at Batavia, and leave has been requested for Messrs. Doty & Ennis to visit the islands of Java, & some other islands under the Dutch government, to determine upon the permanent site for their mission. To this petition no answer had been received when the brethren last wrote. Two missionaries destined to this mission, are detained by the present deficiency of funds.

[To be Continued.]

[From the Biblical Recorder.] CHARLOTTE, N. C., Sept. 5th, 1837. Dear Bro. Meredith.

It has been my lot for the last few weeks to aid, with a few ministers, in several protracted meetings along the waters of the Pee Dee and Catawba rivers, where Divine goodness was seen and felt. About the middle of July last, a ten day's meeting was held at Marlboro's House, S. C., where eight ministers attended. A number of young converts were received and baptized; some sinners were converted, and many roused to a sense of their lost condition; others have since been added to the church there.

On the 4th Sabbath in July, a similar meeting with the same number of preachers, was held at the Mispah Church in Darlington, S. C., where a few were converted and added to the church. Three other meetings, alike blessed by the Lord, took place about the same time in the bounds of the Welch Neck Association. I find to my joy, that the ministers of this lovely are alive to the spirit of their station; and the Lord of hosts is with them to bless their labors.

From here I hastened to the people of my charge in this region, where I found similar signs of Divine favor. I was aided in receiving to baptism over 20 converts during the last two weeks. Prospects are still good in York District, S. C. We expect to constitute two new Churches in this District soon: one or two new houses of worship is now going up. Some of our young men are now beginning to preach the gospel, and others have impressions on the subject.

The protracted meeting held at Cedar Creek, in Anson co., on the second week in August, continued about ten days; 8 ministers were present, and an unusually large assembly attended; 8 or 10 were baptized. 11th before the close, but I found that the meeting grew more and more interesting. On the next Tuesday I expect to baptize several renewed souls, at a place called Sardis, on the Catawba River, where we now have about 50 newly baptized converts that we expect to constitute into a church soon. From here we see that the word of the Lord is running and is glorified. And to the Lord alone be all the glory.

As ever your friend, JAS. M. THOMAS.

PARENTS' DEPARTMENT.

From the American Presbyterian.

MANNERS.—Good manners add lustre to virtue.—Their object is to oblige, and pay proper attention to others. In order therefore to inspire children with such a disposition, we should endeavor early to infuse the spirit of that precept—"Honor all men;" and teach them that kindness and civility are to be shown to all: that a haughty, positive or contemptuous manner, is not only illbred, but unchristian; and especially in our behavior to servants, or those in inferior stations of life. To these they should never be suffered to behave with haughtiness, nor even to speak with a commanding tone of voice; as if will have a tendency to cherish pride and self-importance.

It is also necessary to guard children against vulgar habits, and loud talking and laughing. Whispering in company does not comport with good manners, and mimicry is the favorite amusement of low minds. Speaking when it interrupts reading or conversation, and the habit of contradicting others, are improper, and should be checked.

At meals, children of suitable age should be admitted to the table with the family, when convenient. This privilege will improve their manners, and tend to prevent bashfulness and awkwardness.

METHOD AND ORDER.—Method is the hinge of business; and it requires order and punctuality. These we must teach our children, principally by example. Let them see, that we rise early, have regular habits, as much as may be, for the employments of the day, that we are careful to do one thing at a time, and every thing at its right time; that we stick to the business we have in hand, as far as unexpected incidents allow; that we may never put off till tomorrow what may be done today; that we adopt the maxim, "a place for every thing and every thing in its place." Let them be taught also, that what is worth doing at all is worth doing well.

It is for want of method and order that some people who have much to do, get but little done. They are frequently in a hurry, have many things begun, but none finished. What ever children hear read, or spoken in terms of approbation, will give a strong bias to their minds. Hence the necessity of guarding conversation in families, as well as excluding books and companions that have a tendency to vitiate the heart.

TRUTH AND SINCERITY.—We should labor to excite in children a detestation of all that is mean, cunning, or false, and to inspire them with a spirit of openness, honor and candor, making them feel how noble it is, not merely to speak the truth, but to speak the simple unaltered truth, whether to tell for or against themselves. But to effect this, our example must uniformly concur with our instructions. Our whole behavior to them should be fair and without artifice. We should never deceive them, never employ cunning to gain our ends, or to spare present trouble. For instance, to assure a child that the medicine he is to take is pleasant, when it is not so. Artifice is generally detected even by children. There is much in the old proverb, "a cunning trick helps but once, and hinders ever after."

Great caution is required in making promises: but when made, children should see that we are rigid in performing them; our word passed must not be broken.

The meanness of tale-bearing and detraction should be strongly impressed upon the mind in early life: and children reminded, that, not only a duty but a sense of honor, should lead them not to speak that of an absent person which they would not speak if he were present.

If we have grounds to suppose a child guilty of misconduct, it is better to ascertain the truth by our own observation, or the evidence of others, than by forced confession from himself. Yet sometimes it may be necessary to question him in order to find out the certainty. This must be done with great caution, not with that vehemence and hurry so commonly employed on such occasions; but with calmness and affectionate caution him against answering in haste, reminding him of the importance and happy consequences of speaking the truth; of our willingness to forgive, if he freely confesses his fault, and shows himself upright and honorable in his conduct.

And to establish a habitual regard to the principle of honesty, children should not be permitted to pick up the smallest article without inquiring to whom it belongs. This easy rule, and asking leave even when very young, before they take any thing, will give them a strong regard to the property of others. To habituate children to ask permission, is equivalent to seeking advice in more advanced years.

CHILDREN. From the Southern Churchman.

THE DUTY OF CHILDREN TO THEIR PARENTS. It is the duty of children to honor their parents, by abstaining from every thing that can reasonably give them the least offence or disquiet. Young persons, who have conscience towards God, will think his command, "Honor thy father and mother," worthy their strictest observance, and know that this respect paid to parents is well pleasing unto the Lord, and his blessing is upon dutiful children. On the contrary, disobedience to parents, is strongly marked as the object of his displeasure.

For, after forbidding idolatry (a crime against his own glory), and commanding ever, Israelite to pronounce every idolater accursed, the self-willed dispenser of his parents' held forth as the next object of universal execration—"Cursed be that setteth light by his father and mother, and all the people shall say amen. Deut. xxvii. And in case a son, grown up, did, after advice and entreaty and command, with stand the authority of his parents, they were ordered by the Almighty, to lay hold on him, and bring him out into the streets of his city, and to say unto the elders of his city, this is our son; he is stubborn and rebellious; he will not obey

our voice; and all the men of his city shall stone him with stones, that he die; so shall thou do evil away from among you; and, Israel shall hear and fear. D. ut. xxi. What a deep impression of the guilt incurred by irreverent behavior from children to their parents must this law, enacted by the Most High, make on all who fear him—for, though it be not executed now, on the stubborn, refractory, and disrespectful son, yet it remains a decisive proof of God's detestation of such a temper and conduct, for he changeth not. A part of this reverence due from children to parents, is to conceal their infirmities, and as far as truth and justice will admit, extenuate their faults and errors. This is but a very small return for the great benefits children have received, in the anxiety and trouble, in various ways, parents have undergone for their children. And, if they can join in words or acts, in exposing either their indiscretions or faults, or can publish or ridicule what they or others may consider to be the shame of their parents, they act over again the base part of wicked Ham, righteous Noah's son which brought down upon him a curse.

It is the duty of children to require, in every way in their power, their parents, for the benefits bestowed on them, by their care, watchfulness, protection and instruction. Ingratitude is the only sin which never found a single advocate—yet, of all the ingratitude which one creature can show to another, neglect in children, to aid, comfort, respect, in word and action, their parents, is the blackest. For what care, anxiety and expense, to promote the good of their offspring, do discreet and judicious parents ever refuse. To promote the good of their children, such parents go as far as their means will permit them. Now when, in the course of providence, parents come to neglect either the funds or personal services of their children (which need may arise from infirmities of age, losses of property, afflictions, domestic connections, and distresses arising, from various other causes), what child, not destitute of all humane feelings, no less than of religious, but would rejoice to prove as helpful to his parents, now in the decline of life, as they were to him, when in a state of childhood. This expression of gratitude is marked in scripture, and the neglect of it branded not only as a renunciation of the gospel, whatever professions of zeal may be pretended; but as a crime which many pagans would abhor.

"If any provide not for his household" [not his children, they are not the persons meant here, but aged parents and near relations in want], "he both denies the faith, and is worse than an infidel." 1 Tim. v. What proportion of his income, or of his time, a child ought to bestow for the support and aid of his parents, must be fixed by his condition and avocation; yet this rule is ever to be remembered. If the provision be in proportion to the ability and vocation of the person who makes it, God's aid in it will regard it as a despicable offering. And if a child can be lavish in pursuit of pleasure, or lives extensively, whilst a scanty subsistence is allowed to his parents; a sense of duty certainly is not felt, and filial affection is wanting. What such a child gives, is given not from love of God, nor from the affection of the heart to the parents, but to silence remorse, or to avoid the censure of the world—in addition to which, there is much in the manner of performing this duty. This is evidenced not only in the particular act of aiding, but in the general deportment afterwards of the child towards the parent. If he is, on all occasions, respectful, modest, and unassuming towards his parent, and studiously avoids wounding the feelings of the parent, by word or act, such deportment will shew, that whatever aid or comfort he has been instrumental in bestowing on his parent, proceeded from tender, warm, and respectful feelings.

Another instance of duty from children to their parents, is obedience—obedience, without exception, in all cases to which parental authority reaches, and all cases are comprehended under that authority, where the command given to children, does not oppose the revealed will of God, nor do violence to their conscience in matters of religion. Where a foolish foolishness of parents towards their children has not been the cause of unaffection to parents and of an irreverent and disrespectful behaviour towards them, a wrong education and an ignorance on the part of the child of what are the real Christian principles, too often produce in subordination.

This bad education and ignorance of the true Christian principles, on the part of the child, encourages a proud, independent spirit, which as it respects not the parent will pay reverence only when agreeable to his feelings, and bears not restraint even from his parent. And it often happens that such children weakly imagine, that, by showing themselves independent of their parents, they exhibit an evidence of their superior acquirements, both morally and intellectually. How sadly are such deluded young persons mistaken. If their true deportment and feelings towards their parents were known they would be held in detestation by the intelligent and moral portion of the community in which they live.

THEOPHILUS. CRUELTY TO BIRDS. "Birds of the gentle beak! how dear, Your woodnote to the wanderer's ear, In shadowy vale or grove."

I was near the close of April and the day was surpassingly delightful, when I took an excursion to the fields; and while there engaged in contemplating the delights of spring summer, my attention was arrested by the sweet notes of a charming little field warbler, perched upon a drooping bough of a stately elm, from which it stood a few paces distant. I listened for some time with rapture to the flowing song of a thy to happy. The melodious warblings of its voice, the pleasing anticipations of beholding the green foliage, and flowing end, together with the scenery around me, and excited in my bosom emotions concurring with the pleasant and instructing occasion. I retired a few steps, and seat

myself upon a mound beneath a hanging willow, to give free scope to my reflections—and was still listening to the airy song of the happy red-breast, when to my utter astonishment and deep regret, up rose from under cover of a stone wall, a cold unfeeling being, unconscious of the charms of the music as of the dictates of common humanity and with an implement of death, brought the little charmer to the ground, at the moment it was chanting its silver lays!—Shame shame! unfeeling wretch thought I, to deprive the innocent of life and happiness, on pretence of amusement.

Oh! who could witness the agonizing flutterings and expiring gasp of so pure a thing (which but a moment before was softly breathing its carols in praise to him, "Who sees with equal eye, as God of all, A hero perish or a sparrow fall") and remain with feelings unmoved?

Alas! how lamentable that there are those who in order to gratify a depraved taste can take pleasure in torturing and destroying almost every living thing that breathes—the little forest warbler not excepted.

I would that boys (and men too) could be taught to feel that it is unbecoming a civilized being, and no mark of a noble spirit to inflict pain upon any living creature; and that an individual must indeed be devoid of benevolent feelings, who can go into a field or grove, and deliberately shoot down the soul-stirring, the beautiful and innocent, singing bird.—Potts, Jour.

From the Episcopal Recorder. THE SUNDAY SCHOLAR.

In a town not many miles from this city, there lived a little boy by the name of George. His parents were always very attentive to send him to the Sunday School each Lord's day, and it was one of the greatest pleasures to the child to attend and receive instruction from his kind teacher, and through him he was led to love the Lord Jesus and to feel that his Maker loved him.

Some months since this dear little boy was attacked with the scarlet fever, and the disease became daily worse and worse, till finally the physician said that he could not live much longer. This was sad intelligence to his parents, who had so much love for their darling boy; but they trusted in God, and remembered that "whom the Lord loveth he chasteneth." It was told George that he was very ill, and that soon he would have to die. He looked around and saw his parents weeping and said, "dear father & mother do not weep for me; if I die I know my Saviour will take me to his home, and I shall be happy for ever." In a few days his death took place. Just before leaving this world he called around him his friends, bade his father, mother, and all farewell, and said, "Oh how good my dear teacher was, for making me remember my Creator in the days of my youth." His spirit took its flight to dwell in the mission, "not made with hands, eternal in the heavens."

My little reader, are you a Sunday scholar? If so, do you "remember your Creator?" Do you, like little George, value the privilege of having a kind teacher to lead you in the paths of religion, and prepare you for death? Perhaps you may imagine you may not have to die for many years. Think not so, my young friend; even before to-morrow's sun you may be called hence. If you disregard religion, and make not your peace with God, you will be suddenly taken away, what will be your condition when you appear in the presence of the offended Judge of all? There will be said unto all Satan's children, "Depart from me ye wicked into everlasting fire, prepared for the devil and his angels." Let me, then, urge you, to seek as George did, pardon now in your youth.

"See, the kind Shepherd Jesus, stands With all engaging charms, Hark, how he calls the tender lambs And folds them in his arms."

Go to this Saviour, while still he calls "little children, come unto me;" go and seek forgiveness through him, for by him alone can we obtain relief. Then when death shall bring to you his summons, it will be a welcome visitor, for the holy angels will carry you to heaven, and you shall for ever rest in the bosom of Jesus. M. B.

SOUTH AFRICA. Power of Divine Grace on Some Bojesmans.—I collect going to see a Aottenot church, consisting of 400 members; and at that time there were 70 candidates for admission and 7 of these Bojesmans. Their hair was in ringlets, and clotted; they had on the filthy sheepskin kaross; they had not, perhaps, in their lives, been washed; they had just been awakened, by the labors of a Bojesman, and they were now relating their christian experience. So deeply were they affected, that they could only proceed for a few moments; when we were obliged to pass by one, and listen to another. I never heard more correct views of the gospel—the evil of sin—of the depravity of the human heart—of the necessity of salvation through Christ &c. of the beauty &c. of holiness, than I heard from the lips of these poor creatures. When I contrasted their speech with their appearance, I could scarcely believe my own ears; it seemed as if these persons had been like a certain insect with which you are acquainted, which in the spring bursts its chrysalis, and from being a caterpillar, comes forth with its beautiful wings to the sun. These men talked like experienced christians, when, at the same time, they exhibited this extraordinary appearance: from being savages—from being in the lowest grade of savages—from being in a situation where they never heard the gospel—these very men, by the labors of a Bojesman who had received the society's Bible and read to them that Bible, were brought to a knowledge of the truth, and awakened to a sense of their condition.—Rev. Dr. Phillip—at Br. and For. Bib. Soc. An.

For sale at the Bookstore. An Appeal to Young Men in the Presbyterian Church. By Professor How of the Theological Seminary in Columbia. The proceeds to be devoted to the education cause.